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The Historical Narrative

BY

PANDIT SHRI DHAR LAL.

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This Narrative has, with the kind permission of Mr. E. F. Harris, Principal, Government College, Ajmer, been dedicated to him as a token of deep esteem and profound respect.

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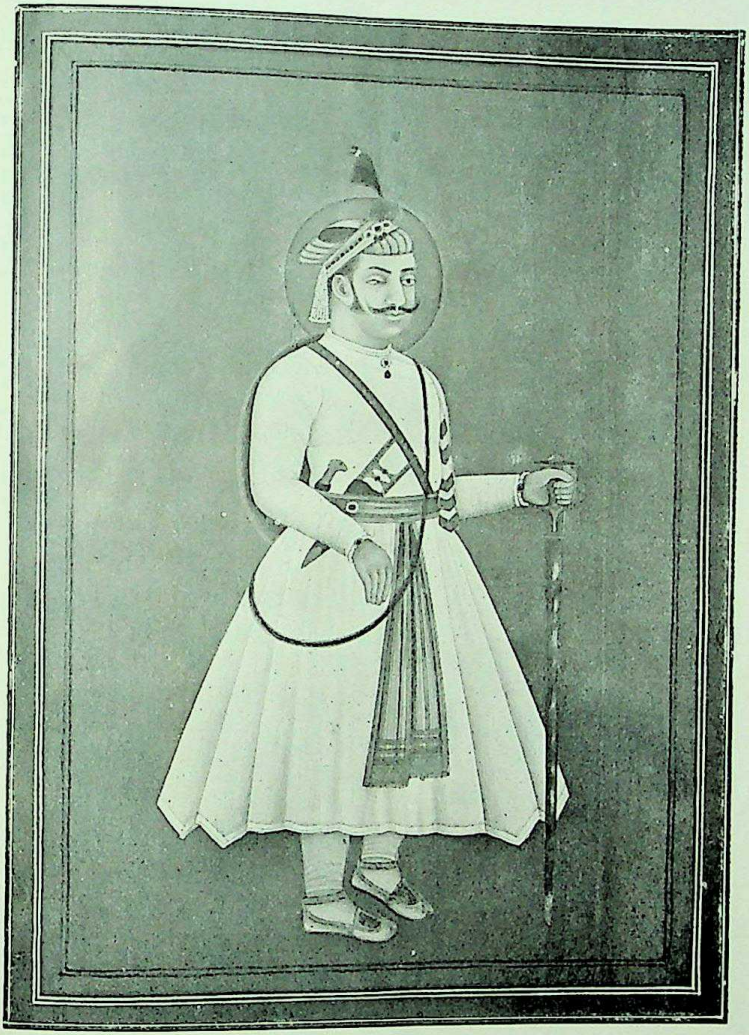

MAHARANA SANGRAM SINGH OF SANGA.

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A FEW OPINIONS.

Mr. Har Bilas Sarda, B. A., F. R. S. I., M. R. A. S., author of "Hindu Superiority," and "Descriptive History of Ajmer," "Mahàràṇàs Sangà and Kumbha," writes :—

"Mr. Shri Dhar Lal's '*Historical Narrative*' is interesting reading. It gives one an idea of Rajput character and Rajput doings. It shows the author's youthful and enthusiastic appreciation of the golden deeds of Rajput heroes and heroines. The 'Narrative' would be a good introduction to a student who wishes to study Rajput history."

Mr. V. G. Bapat, Bar-at-Law, Ajmer, says : "Your 'Historical Narrative' is very interesting reading. I may assure you that I liked it immensely."

Mr. A. N. David, B.A., L.T., Headmaster, Husband Memorial High School, Ajmer, writes :—"I herewith return with thanks your able 'Narrative' which does credit to your love for the country. Opinions and theories differ, but ancient India deserves recognition and appreciation."

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PREFACE.

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Since my passing the Matriculation of the Allahabad University I was eager to read some historical books and accounts of well-known characters of India and to ascertain whether the chivalrous deeds of our real and great heroes, about whom I used to hear from my very childhood, were facts or mere fiction, and to do them justice by writing something about them.

The long awaited golden opportunity came this year—my long cherished desire has been fulfilled. I offer the Almighty God my most humble thanks for giving me this opportunity and enabling me to write this narrative.

After appearing for my examination in March last I was casting about to know as to what to do. One morning early in April when I was sitting idle it occurred to me to visit Munshi Har Bilas Sarda, B.A., M.R.A.S., F.R.S.L., and request him to give me some books on history for my reading or to lend me Tod's Annals and Antiquities. He lent the book to me, for which I tender my thanks to him.

I took the book and read the whole of it and began to think about it; all of a sudden a voice like the voice of Heaven came to my ear, bidding me not to sit idle and waste my time, but to do some work which may be beneficial to the public and to put down what I read in black and white.

I got startled and was astonished to hear what it meant and looked around to find out whose voice it was, but I could make out nothing, and then in compliance with it I commenced writing about what I had read, and it naturally led to this

'Historical Narrative.'

I have mentioned in this narrative nothing of 'The Prehistoric Age' and have not consulted the books which are prehistoric like the Puràna, the Ràmàyana and the Mahàbhárata.

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My narrative is mainly based on the Annals and Antiquities of Rajasthan, by Colonel James Tod, and other books such as "Ancient India," by Mr. R C. Dutt, C.I.E., I.C.S., F.U.C., M.A., S.R., Mr. "Morrison's Geography," "Hindu Superiority," by Mr. Har Bilas Sarda, B.A., F.R.S.L., M.R.A.S., "Ancient India," by Mr. Vincent A. Smith, C.I.E, Frazer's "British India" and others.

I beseech my readers to read what I have written carefully and to see and admire the instances of self-sacrifice and fidelity which I have mentioned.

In the end I again offer thanks to God for granting me this opportunity and for enabling me to write this **'Historical Narrative'** and also to those who helped me in doing so.

AJMER,
Dated 1st April 1920.

SHRI DHAR LAL, BHARGAVA.

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INTRODUCTION.

India is a land of sages and warriors. It has produced men so skilled in physical science, military science, art and literature, as are nowhere to be found. In religion it has been the teacher of the world. Though many of the deeds of the great men of India still lie in obscurity, yet it cannot be denied that it has produced men, learned in literature and science, skilled in art, and possessed of great strength and courage. It is the deeds of these men that are briefly described in this historical narrative.

India is not a country but a continent. Its size is vast, equal to Europe minus Russia; and it contains a number of foreign elements in its population, which came to India from the north-west, made settlements here and mingled their blood with that of the other inhabitants of India. Though, from time to time certain rulers, both Hindu and Muhammadan, were able to control the greater portion of India, the country was mostly divided into several independent kingdoms. Its history is not one continuous whole, but is the account of States which rose into prominence from time to time.

The first distinctly known race that came to India from the north-west was that of the Aryans, a race of tall, fair and hardy men, with high foreheads. What the conditions of the inhabitants of India was at their immigration nobody can definitely say. Probably they had their own civilisation. At any rate the Aryans were highly civilized men and they brought with them their art, science, language and social organization. When they came to India is another disputed question. But it can be said with precision that the effects of their immigration were tremendous and they have outclassed all other immigrants.

When they had settled on the Indo-Gangetic plain, their civilisation received a great stimulus, and they produced wonderful works in art, science and literature. Very little is known about

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The third chapter is really of great interest. In it he has depicted the deeds of some of the great men and women of India whose like it is very difficult to find in the history of any other nation. He has described in clear language the chivalrous deeds of both men and women, their fidelity, patriotism and their power of endurance.

In the fourth chapter a brief description of some of the great scientists of India is given. At the same time some religious places in Rajputana have not been omitted.

Lastly, a brief note has been written to close the narrative. I have every hope that this brief narrative of some of the great men and women of India will not be found lacking in interest, but will prove worth reading and will justify the labours of its author.

GOVIND PRASAD MATHUR,
M.A. LL.B.

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CHAPTER I.

General condition of education, science, etc., of ancient India. The immigration of the foreigners.

Colonel James Tod, the first Political Agent, Western Rajputana States, was a personal friend of the then Maharana of Udaipur and of the Maharawal of Kotah and Bundi. He has rendered valuable services to India and her sons and especially to the Hindu Warrior race, the Rajputs. In his book 'Annals and Antiquities of Rajasthana' he has given some account of ancient India based on the Purans and other sources, and has depicted some historical facts and characters of heroes and heroines, which when compared with those of other nations prove to be superior.

The book gives an account of the real heroes and heroines of the then Hindu nation. Theirs are the golden and genuine deeds which pre-eminently deserve to be called so in comparison with those of the Greeks and other nations.

The chief shortcoming of the time was that there existed no liberal minded bards and historians, who could have praised their deeds and done justice to them and to the Indian cause and show to the world a real proof of their existence in ancient India, just as in Greece there were bards who did justice to their motherland.

In fact, the golden deeds of the Indian heroes and heroines in comparison to those of the Greeks or others are far more resplendent and inspiring. In manners, customs, society, morality, character and education, ancient Indians were highly cultured and refined, and other nations of the world owe a deep debt of gratitude to them.

The arts and sciences of India learnt by other nations have proved beneficial to them. The Persians appeared first

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on the north-west Indian border as invaders, and after conquering some portions settled down and intermixed with the Indians and learnt from them their arts and sciences. They extended their kingdom as far as Hellespont and the Euxuine Sea (Black Sea) and spread civilization amongst the Greeks, who were then barbarous. At this time Maurians were powerful in India.

There was, however, a fatal defect in Indian character. There were many sciences and arts which they never taught to any one, but kept them to themselves and carried them to their graves without imparting their knowledge to any one, for they regarded them sacred and their revelation to others a sacrilege.

From this civilized cultured India and from the refined Indians, the Scythians, Persians, Greeks and others acquired their sciences and arts. There were two famous universities in India in those ancient days. One at Nalanda near Patliputra (Patna), in the kingdom of Ajodhia, and the other at Takshila (Taxila), in the Panjab. Here I must add what Mr. S. C. Mukerji, in his book "The Decline and Fall of the Hindus," says about the Nalanda University. He says: "The great University at Nalanda (whose site has not yet been located and where there were at the time 10,000 students) used to enjoy a royal grant of the revenues of a hundred Mouzahs." He further in connection with this says: "Asoka's Empire spread from the Bay of Bengal to Kabul and as far south as river Palar beyond Mysore. He made the country more productive by irrigation. Popular and compulsory education came to be in vogue for the first time in India and the University of Nalanda became famous for its learning." Of these two Universities the former was more famous than the latter, and from every nook and corner of the world students assembled there to qualify themselves. Foreigners came to this University, learnt Hindu arts and sciences and by and

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by they established their own universities at Baghdad, Babylon, Syria, Alexandria, Athens and other places. Mr. S. C. Mukerji says here: "What is labelled now as the 'Hellenic culture,' bearing the proud hall-mark of the West, was the culture of Asia Minor and to the extent the Greek cities in Asia Minor had been able to borrow the same from India. Neither colour nor culture bar had separated the West and the East in those days."

After them came the Muhammadans, who learned from them the Indian arts, and founded their own universities at Baghdad, Sadowa and Constantinople.

When the Indian or Oriental arts, sciences, literature, reached so close to Europe, the other European tribes also made efforts to get themselves educated in them and then established their own universities, so much so that the real source of the river of knowledge from whence it had sprung became quite waterless and dry, and lagged behind, while those who gained from her became civilized and advanced. Such is the change of time. Now the turn for them has come to reveal those forgotten arts and sciences to the Indians from whom they had once acquired them. There was the element of patriarchal government prevalent in India which by and by developed into monarchical, republican and constitutional form of Government. As the different invaders—the Scythians, Persians, and Greeks came in, they acquired from them the prevalent system and customs of India and from them the Romans acquired their customs, manners, mode of living, civilization, and mode of government. The prevailing law was that of Manu. The Code of Manu has much similarity with the Roman and the Greek Laws.

All the reforms of Rome and Greece, like those of Solon, Cleisthenes, Pericles, Grachii brothers, Sula, and Augustus were based on Oriental foundation which their ancestors acquired from India from time to time.

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All that was the ground work of the modern form of constitutional government, though greatly modified, and this is now enforced in India and elsewhere. India, as I said, had forgotten all that she had known and of which she was proud, having being subjected to the tyranny of her north-west invaders. Lord Tennyson in his "Passing of Arthur" has rightly illustrated the situation. He says:—

"The old order changeth, yielding place to new,
And God fulfils Himself in many ways."

Sir Walter Scott also says the same thing in his "Lay of the Last Minstrel":

"Old customs are changed, old manners gone,
The stranger filled the Stuart's throne."

Now since the Westerners have come in to rule India and have educated the Indians and have created in them the taste for research, the Indians have begun to take delight in research work, and with that they have begun to appreciate their original greatness.

They have come to know their old forgotten science, which some regard to be quite a new thing. Astronomy and other Indian sciences were so perfect that even to-day they are much the same as thousands of years ago, and would remain so in future; and they appear to be so well developed as to meet the demands of thousands of years to come. As there are not liberal patronizers so no further developments are made in them in India.

The military science of India was so perfect that on those principles even to-day the Westerners and the world is working. Though the Indians were in oblivion for some time till the arrival of the French and the English, yet still there are some sciences which were not revealed to them and have now become quite extinct and totally forgotten.

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Recently during the present Anglo-German war a book to this effect is said to have been searched out in the Mysore Library among the old books, containing the names of various gases and arms of which the moderns never thought even in dream. Some of these gases as it appears were used in the present war.

The same can be said of the musical science of India. In days of yore, music in India attained such perfection as to defy competition. In the present age many musical instruments have been introduced but they are not so full of melody as the "Vina" and the "Guitar" of the past.

It can be said that the moderns have not attained so much command on any branch of science as the ancients had, though they are making vast improvements in their knowledge of them. Whatever they wrote and did is still true and useful to the present and would be so in the future.

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CHAPTER II.

Origin of caste and the different branches of Rajputs and their Genealogy.

It is common knowledge that in ages gone by, the Hindus were very powerful. According to Col. Tod, the Aryans came from the Pamir region and settled in Northern India known as the Panjab, and by and by conquering the aboriginal tribes of India, which were given to worshipping demons and other deities, they migrated to the Doab, Bengal, and to the South as far as the Vindhia Hills. During the conquests they suffered from *malaria* and mosquitoes of the Doab, and this led to their making the aborigines enter their service, and help in the clearing of the forest. Of these the Bhils, Gonds, and the Santals still exist. They are generally found in the valley of the Vindhia and Aravalli Hills, Chota Nagpur and Behar respectively.

These aborigines were called 'Dasyus' by the Aryans, and were allowed to do menial work but not to take part in their religious or social performances and rites. As the Aryans increased in numbers and different arts developed, they wanted to classify themselves as follows, and this led to the origin of the caste system in India.

(1) Some took to study religious books and to perform religious rites and ceremonies, and to study Philosophy and the Vedas. These were called Brahmins.

(2) Some took to protect their religions and the people who did religious rites and read the sacred books, and also those who supplied them with food and till lands, were called Kshatriayas.

(3) Some took to supply food and till lands, for these persons and for themselves and for their protectors, and do business, and were called the Vaishas.

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For some time the caste system was not so rigid as now; they could inter-marry, being of one and the same stock, among the three aforesaid classes or Varanas, but later on as difficulties arose they separated and inter-marriages were prohibited.

The fourth and the last class was that of the Sudras (non-Aryans) or aboriginals, who performed menial work and served the three above-mentioned classes.

All the country north of the Vindhia Hills, including Rajputana, the Panjab, and Bengal, was called by them Aryavarta and Madh-desh, and that below the Vindhia was known as Malecha-desh. The portion between the Western Ghats and the African coast was at one time all land and no sea. Some time after or about 5,000 or 4,000 B. C. earthquakes are said to have appeared and the land between the Western Ghats and the African east coast disappeared under water and the Arabian Sea came into existence.

A similar story is narrated about Bengal. They say that the place where modern Bengal is situated to-day was under water up to the foot of the mount Himalayas, but owing to an earthquake, the water receded, leaving bare the earth. This is one of the reasons for the fertility of Bengal; besides this it is watered by all the rivers that pass through the Doab and Assam.

Mr. Morrison in his geography has said that the bones of some animals that lived in the sea, and are now extinct, are found in the Himalayan valley at the foot of the mountain range.

The people who came and settled in Bengal were Mongolians from North-east. The people of the Deccan mostly resemble the Boers and Negros of Africa in shape and features. Most of them belong to the Darvidian stock, which came from the north; and when a wave of fresh

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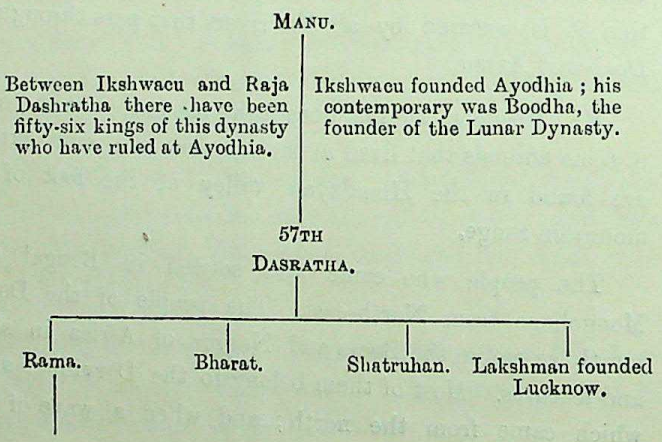
migrators came they went further down towards Deccan and settled there. The Brahmins of the Deccan were called the '*Punch Dravad.*' It is probable that some of these Dravadians from Central Asia travelled towards the West and were called the Druids or the priests of the ancient Celts and Britons.

The second class of the Aryans, known as Kshattriyas, were further sub-divided into distinct branches. The Surya Vansi and Indra Vansi, *i.e.*, Solar and Lunar branches, the former claiming descent from the Sun and the latter from the Moon.

These branches were very powerful in India and their heroes Rama, Lakshman, Krishna and Baldeo have performed many remarkable and unique deeds.

(*a*) The Solar branch claims its descent from the sun and Rama, who was the 58th prince in the dynasty, was the most famous of the entire line. Its capital, Ayodhya, was founded by Ikshwacu, the contemporary of Boodh (Mercury), the founder of the Lunar dynasty.

(*a*) *Solar Dynasty.*—Genealogical tree of the Solar Dynasty as described by Col. Tod.


MANU.
Between Ikshwacu and Raja Dashratha there have been fifty-six kings of this dynasty who have ruled at Ayodhia.
Ikshwacu founded Ayodhia ; his contemporary was Boodha, the founder of the Lunar Dynasty.
57TH
DASRATHIA.
Rama.
Bharat.
Shatruhan.
Lakshman founded Lucknow.

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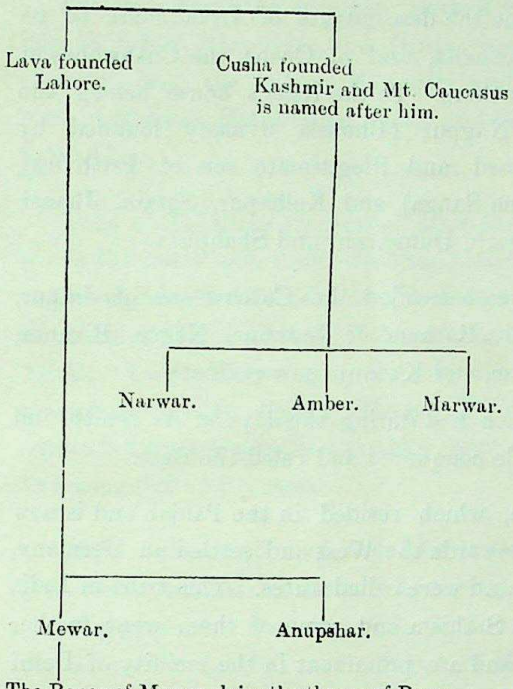

The Ranas of Mewar claim the throne of Rama.

Rama's father, Dashratha, had four sons. Rama was the eldest, then Bharat, then Shatruhan, and Lakshman, the youngest, the founder of Lucknow.

Rama was married to Sita, the daughter of Janak, the ruler of the Mithla dynasty, and had two sons. The elder was Lava, and the younger Cusha. From the elder the Maharanas of Mewar claim descent and also the chiefs of Anupshar. The former, being descended from Rama's elder son, claims his (Rama's) throne and are called the Hinduā Surya or Sooraj.

From the younger Cush, chiefs of Narwar, Amber, (Jaipur) and Marwar (Jodhpur) claim their descent.

Of the two sons of Rama, the former was the founder of Lahore and the latter of Kashmir.

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In course of time the descendants of Lava came* to be called Ghelote, Sessodia, and of Cusha, the Cushwahes or Catchwahas and Rathors. To the Rana's house belong the chiefs of Nepal, Nagpur (Bhonsla dynasty founded by Bunber, the bastard and illegitimate son of Prithviraj, brother of Maharana Sanga) and Kolhapur, Satara, Jhansi, Banswara, Pratapgarh, Dungarpur and Shahpura.

From Cusha are descended the Catchwahas of Jaipur, Narukas of Alwar, Rathors of Jodhpur, Nagor, Bikaner, Kishengarh, Rutlam, and Kanauj (now extinct).

The solar branch had during the days of its zenith and during Mughal rule conquered and ruled the west.

The Jit tribe, which resided in the Panjab and is now named Jat, went towards the West and settled in Germany, Norway, Sweden, and were called Jutes. This tribe in India later on embraced Sikhism and some of them went further into the country and are prominent in the vicinity of Delhi and Mathura. Of the Sikhs the prominent States are of Patiala, Nabha, Faridkot; of the simple Jats are Dholpur and Bharatpur.

Druids, the Celtic priests, who left India at different times went to the West and settled there. They in fact accompanied the Jute or Jit or Jat tribes, and were the Dravidian Brahmins as mentioned above. Some say that they were the Brahmins of Upper India, and the people went on Buddhist missions.

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* The Bharatpur chief is said to belong in fact to the Yadu branch of Karauli, but one of his ancestors, Madan Singh, married a handsome Jat lady of Sinsni by force, and she took a promise from him that his descendants from her should be called Jats. In fact the Bharatpur chief is Yadu and nearly related to Karauli. They say that their ancestors were two brothers. (1) Timan Pal. (2) Bijaipal. One is the founder of Timangarh and Karauli and the other of Bijaigarh (Biana) and Bharatpur.

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Purihars were the Rajputs rulers of Kashmir and of the Punjab when Alexander the Great came as an invader. Chauhans were the rulers of Ajmer and Delhi. Chandils were of Mohaba, Haras ruled Kotah and Boondi and Panwars ruled Dhar.

Taks of Tahshaka race, called after the serpent, went towards the north and north-west and settled at Bukhara, and in the region called Takishtan or Turkistan or 'Tartary.' They in course of time embraced Muhammadanism and were called Turks. These Taks were the deadly enemies of the Sessodias or the Rana's House. By one of the chiefs, descended from Bappa Rawal, they were almost destroyed, but some fled and escaped.

Many other tribes of the Khshtriyas who went out as conquerors, settled in the countries they conquered. Syria and Egypt were at that time under Hindu control, and Bappa Rawal, as Colonel Tod in the Annals of Mewar says, was the ruler of that portion. These were regarded as civilized parts of the world. People of the West came to visit them and found them civilized and in a prosperous condition.

(*b*) The Lunar line, as is shown above, was founded by Bundha, the contemporary of Icshwacu of the Solar Line, and the founder of his capital Ayodhya (Faizabad). His sister Ella was married to Buddha or Mercury. Buddha founded the Lunar, Indu (Yadu or Chandra dynasty). He laid the foundation of the cities of Prayag (Allahabad), Mathura, Kasasthali, and Dawarica, which he regarded as his capital. Hastinapur was found by Hasti some twenty generations afterwards as is shown below:—

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(*b*) *Lunar Dynasty.*

The Lunar genealogical tree as described by Col. Tod.

Ieshwacu's sister Ella married to Boodha

(Mercury Yadu) founder of the Lunar or Chandra dynasty and the capitals of Prayag, Mathura, Kasasthali and Dwarica. Hastinapur (Delhi) founded some twenty generations afterwards by Hasti. It has three great Sacas which diversified the Yadu race.

HASTI

Ajamida. Deomida. Puramida.

YAYATI.

The Lunar race is sub-divided into

Puru. Hasti. Ajamida. Curu. Sanctuna. Yadhisthira.

BASDEO.

Krishna. Baldeo.

YADU.

Karauli. Mysore. Jessulmeer and Cutch.

Bhatti and Jarejaru. Yudhisthira, Sal Jara Sandha, Vahoorite. These are contemporaries of Krishna and Kansa his uncle. These are in 51, 46 and 47 descents respectively.

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In fact the Lunar line claims descent from Sri Krishna as the Solar from Rama, though founded by Buddha, as the Solar was founded by Manu.

Delhi was in existence during the Great War (Mahabharat) as the book know as "Mahabharat" and "Gita Govind and Bhagwat" show.

Sri Krishna is said to have had 108 sons, whose progeny spread all over the world. Some went to the West and others remained in India, and the rest died in the Great War (Mahabharat). Later on Lord Krishna retired to Dwarica from Mathura, and is said to have died at Dwarica after the war.

After the Great War (Mahabharat), when Lord Krishna breathed his last, the Pandavas being sorely grieved, in order to retire from the world went to the bitter and cold snows of the Himalayas. During the time Baldeva and his followers travelled further north-west and reached the Caucasus Mounts and from thence they crossed the Hellespont and reached Hellenia (Greece). On reaching there, they performed such unique deeds to which they were accustomed, as the barbarians of the West had never witnessed. Baldeva was the chief figure and hero.

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* Hastinapur or Indraprastha is called Delhi or Dheli because an iron pillar was erected there and it was said to have reached the head of 'Shas Naga' or serpent with thousands of heads, on whose head the earth is believed to rest. Some of the Tamar princes of Indraprastha or Hastinapur being suspicious of this, ordered them to take out the iron Kili or pillar which had reached his head, and which when takon out was really said to have been found besmeared with the blood of the 'Nag,' and the Hindu prince felt sorry and wanted it to be fixed again but it remained loose. It was believed that had the 'kili' been allowed to remain fixed, the Hindu Empire would have lasted for ever but since it got loose they are slaves to others, The Hindi stanza, किल्ला तो ढीली ऊई etc. shows the foolishness of the Hindu kings, the origin of the name of Indraprashta to be changed to Dheli and since the Mohammadan rulers came it is called Delhi, and now by the Westerns Delhi.

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As they belonged to the Cula (family) of Hari (the Lord Krishna) so the people of Greece, being ignorant of the Sanskrit pronunciation, began to call them Hercules instead of Hari-Culas (Lord of the Hari family).

In the West in fact no such man existed, and he who is said to have been Hercules was an India by birth and was Baldeo, brother of Lord Krishna. He is famous for his valorous and such athletic and noble deeds as the western Hercules. His residence is mentioned Mathura. Col. Tod says that no such person ever existed in Greece, and it was the Indian hero Baldeo mentioned above who had the credit of being the Eastern as well as Western Hercules (corrupted Hariculas,) and this appears to be reasonable.

Later on the Jessulmer princes, who belonged to the Lunar line or dynasty, conquered the nothern and western provinces and ruled there long. One of the princes, Gaj Singh, founded Cajni (Gazni) after his name, conquering that part, as the Jessulmer annals indicate.

In order to prove the validity of the above argument I must say that the Chinese, Tartar, Mogul, Hindu, and Scythic races appear to warrant the assertion of one common origin (VI. Chapter, Tod's Rajasthan, Vol. I.)

The names of places, *viz.*, Ramgarh and Shankargarh, in the Afghan territory, show the validity of the above argument that the Hindus were the rulers of these places.

Further as we proceed we find the the modern history of the Mogul time shows that Hindu governors, like Raja Man of Amber and Jaswant Singh of Jodhpur, were ap-apointed governors of Afghanistan.

Mughal was the name of the Tartarian Patriarch. His son, Oguz was the founder of the race of 'Mughal.'

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As is said above, there was the 'Tak' family of the Rajputs called Takshaka (or corrupted Turkas), which was then in power. The Mongols and the Mughals called themselves Turk. The race Mughals was called after the names of 'Mogal' and 'Oguz' which by and by, being corrupted, became Mughal. Amongst their leaders had been Changes Khan and Tamerlane. Hence the Mughals or Moghals belonged to the Rajput family and were Hindus who at different times went out of India in lust of conquest and settled there, as is shown above.

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CHAPTER III.

The Heroes and Heroines of India

Colonel James Tod in his "Annals and Antiquities of Rajasthān" points out that India has produced heroes and heroines greater than those of the Greeks. He further says that there were bards in Greece, who took delight in their deeds and have extolled them, and thus they became famous and known to the world, while the Indian bards took no serious delight in the deeds of Indian heroes and heroines, because such deeds were common to India and no one cared for them, and as they attached no importance to them, they were not extolled, with the result that they are hardly known to the world.

Now turning to the book itself, I must say that it displays the real characters of the heroes and the heroines of India, and specially of the Hindu nation, and of their warrior race, the Rajputs. When compared with the Greek heroes, who are much praised by different historians and writers of the West, they (Indians) appear far superior to them. Theirs are the real golden deeds in comparison to those of any other nation.

None of Homer's, Shakespeare's or Scott's heroes can compete with them.

The Indian heroes like Prithirāj Chauhān, his minister Sanium Rai Rathore, Māhārānās Sāngā, Kumbha, Partab, Jhala Man Singh, Bhama Saha, Chonda, Hamir, Deoraj Bhati, Bhim Singh, Baluji Champawat, Āla and Ūdal, Bhakht Singh, Shivāji, Durgādās Rathore, Bisal Deo, and many others are great and golden characters.

Before I begin with the heroines of India I think it is my duty to add a few notes to the above-mentioned characters to do justice to them.

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MAHARAJA PRITHI RAJ CHAUHAN.

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Māhārājā Prithvirāj

Māhārājā Prithiraj Chauhān, the Hindu Emperor of India and King of Delhi and Ajmer, was the descendant of Ajaipāl, the founder of Ajmer. Mohammad Ghori attacked him seven times, but Prithvi took him captive seven times and liberated him.

The eighth time he was captured by Ghori, he (Prithvi) asked him to set him free, as he (Prithvi) had done in his (Ghori) case, but Mohammad Ghori did not set him free. At this time the bard Chand appeared, and though the infidel had blinded the Emperor, yet he aimed at Ghori and his arrow killed him, piercing through seven iron-plates,* and then both of them, *i.e.*, the bard Chand and the Emperor, killed each other as they did not like to be killed by the hands of the Yavans.

Sanium Rai Rathore.

Sanium Rai Rathore, the minister of Rai Pithaura, is a thrilling example of true fidelity. He displayed his fidelity when the Rai lay senseless on the battlefield, being defeated in a fight against King Parmal of Mahoba. Although Sanium was badly wounded and lost his legs in the fight and was in the agony of pain, yet he could not suffer to see his wounded, unconscious master to be the prey of vultures, so he got hold of a broken sword which lay quite close to him. For a while he kept them away and drove them, but when he found it

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* *Note.*—The following couplet was repeated by the bard Chand which showed the blinded Emperor the position of Ghori where he was seated behind seven iron plates.

चार बांस चोबीस गज़ । चांगुल अष्ट प्रमाण ।
एते पर सुलतान है । मत चूके चोहान ।

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useless he fed* them with the pieces of his own flesh cut by that sword from his body. In the meantime Chand the bard and others looking for their master and his minister came on the scene, and witnessing the heroic conduct of Sanium Rai praised him very much for his unswerving loyalty and fidelity. By this time Prithviraj came to his senses and praised him and his courage, but again became unconscious, as he could not stand the scene. He wanted him not to do so, but by the time he got up and ordered his attendants to prevent him, Sanium Rai was no more, and he died a brave and heroic death by sacrificing his life and body for his beloved master as a token of unflinching and sincere fidelity.

Māhārānā Sangrām Singh.

Māhārānā Sāngā, or Sangram Singh of Mewar, was a hero and a well-known warrior. He fought against Baber in order to liberate the Hindu nation from the bondage of the Muhammadan or Yavan domination. Both the armies met at the famous battlefield of Sikri near Biana in 1528 A.D. Though the Maharana was defeated, yet he never yielded.

Māhārānā Partab Singh.

Partab was the contemporary of Akbar the Great. He quarrelled with Akbar by taunting his brother-in-law, Raja Man of Amber. It was early in his reign that he got ready to meet his opponent. He continually fought against Akbar for years but never submitted. This is the opening scene of

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* The following Hindi poem proves the truth of his account.

"गोधन कोपल भख दिये—टपके नैंन बचाय

सैंदेही बैकुण्ठ में—गयेज "संयमहाराय"—

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the second "Saka" of Chitor. He preferred to live and wander in deserts and jungles to yield to Akbar.

"Who is the happy warrior? Who is he
That every man in arms should wish to be?
—It is the generous spirit, who, when brought
Among the task of real life hath wrought
Upon the plan that pleased his childish thought;
Whose high endeavours are an inward light
That makes the path before him always bright:
Who with a natural instinct to discern
What knowledge can perform is diligent to learn;
Abides by this resolve, and stoops not then
But makes his moral being his prime care;
Who, doomed to go in company with Pain
And fear and Bloodshed miserable train
Turns his necessity to glorious gain;
In face of these doth exercise a power
Which is our human nature's highest dower;
Controls them and subdues, transmutes, bereaves
Of their bad influence, and their good receives:
By objects which might force the soul to abate
Her feeling rendered more compassionate is placeable—because
occasions rise
So often that demands such sacrifice;"

Wordsworth.

In spite of the seven wounds which he received—three by a sword, three by a dagger, and one shot of a rifle—he did not care about himself and went on fighting as boldly as ever without feeling a bit nervous. At this very juncture he was helped and relieved by his faithful noble Jhala Man Singh who, seeing this came quite close to Partab and cleverly took of (Partab's) royal head-dress from his head and placed it on his own, and being fresh began to fight as boldly as Partab was fighting, and fought to the last. On his descendants was bestowed the royal insignia of the house of

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the Maharana, and they were allotted the right hand seat in the court of the Maharana. The Jhala, after proving his fidelity and saving the life of his master, died on the battle-field.

Where neither shape of danger can dismay,
Nor thought of tender happiness betray;
Who, not content that former worth stand fast;
Looks forward persevering to the last,
From well to better, daily self surpassed:
Who whether praise of him must walk to earth,
For ever, and to noble deeds give birth,
Or he must go to dust without his fame,
And leave a dead unprofitable name
Finds comfort in himself and in his cause;
And while the mortal mist is gathering, draws
His breath in confidence of Heaven's applause;
This is the happy warrior, this is he,
Whom every man in arms should wish to be.

Wordsworth.

Partab being relieved in the agony of his wound was going on his blue horse. Seeing him alone two Moghals pursued him and wanted to kill him. In the meanwhile his brother "Sagta" appeared and killed those two Moghals. Having killed them he addressed his brother; "O Nila Ghoṛa rā aswār ho." Partab being startled looked around and found his brother galloping behind him. There had been enmity between the two brothers. He (Partab) challenged him, asking him if that was the time to take revenge, and if so he was ready to fight. The brother came close to him and fell at his feet and asked him to pardon his previous rash acts; then both the brothers embraced each other and Partab pardoned his younger brother.

The above-mentioned battle took place at Haldi Ghat and Deweir. Where are such heroes in modern India? Are

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there any? If so, let them come and display their deeds of valour. The response will be none.

After the battle of Haldi Ghat, the Thermopylæ of Mewar, and Deweir, the Marathon of Mewar, as Col. James Tod calls them, Rana Partab, being too tired and vexed at his miserable, lonely desert life, one day being accompanied with a few of his nobles who shared with him his miseries and remained with him in the jungles, crossed the Aravallis and crossing the boundary of Merwara was about to reach Marudes or Marwar (the region of death, as Col. Tod calls it), bidding his motherland of Mewar good-bye to found another kingdom on the banks of the Indus. While he was thus going away, he met one of his faithful subjects, the old minister, Bhamasaha, an aged man, who prevented him from proceeding any further and placed his whole resources at Rana Partab's disposal to enable him to collect his forces and maintain them. Thus the old minister succeeded in preventing Partab from proceeding any further, and the old man rendered a very valuable and patriotic service to his native land and the Kingdom. It is an example of true patriotism. The Maharana duly advised by his old Vaish minister, Bhamasaha, returned to his kingdom and began to rule it, and having recruited a large army, regained his lost kingdom from the Mughal Emperor. Here is another example of a true golden deed. O! India, where hast thou lost thy well-earned reputation, honour, well-known truth, valour, chivalry, integrity and fidelity? Who has robbed thee and deprived thee of it? No human power can ascertain. God and God alone knows it.

Raja Hamir Singh.

Hamir was the king of the well-known fort of Ranthambor. A general of Allauddin of Delhi, named Mahammad Shah, took refuge with him. Mahammad Shah had been ordered by the

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king of Delhi to suffer the death sentence. He fled from there and sought shelter with Hamir of Ranthambor. The king demanded the culprit, but the Raja declined to give him. This ultimately led to a war, but Hamir never handed Mahammad Shah over to Allauddin. Though Hamir breathed his last fighting, yet he did not surrender him and Mahammad Shah also died fighting. Hamir is still remembered by the repetition of the following Hindi couplet, which still keeps him alive in the minds of the public:

"सिंह वचन सत्पुरुष वचन कदलन फले एक बार।
तिया तेल हमीर हठ चढ़ेन दुजी बार॥"

This is an example of a golden deed of India.

Chonda.

Chonda was the eldest son of Maharana Lakha. One day he was away and a barber with a cocoanut came to betrothe the Raj Kumari of Mandor to Chonda, The Rana by away of joke said that he was too old to marry. This news reached Chonda. When he was asked by his father to accept the cocoanut, he refused, saying that as his father even as a joke thought of marriage with the Raj Kumari he could not marry her. The Rana pressed him to accept the offer, but he refused over and over again, then at last the Rana at the age of seventy offered to accept the cocoanut himself on the condition that Chonda resign his right to the throne of Mewar in favour of the male issue of this marriage. Chonda gladly accepted the proposal. When his younger brother Mokuji, the fruit of this union, was five or six years old, the Rana expressed a desire to go to Gaya and fight against the opponents of the Hindus and to punish them for their deeds. He asked Chonda who would be his successor. Chonda got hold of his brother and placed him on the throne and with his own hand crowned him.

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After the ceremony he did his brother homage and asked the Maharana, if he wished him to stay in Mewar and help his brother, otherwise a Rajput required nothing more than a lance, sword, shield, dagger, and a horse to meet his requirements. His father was much pleased at this behaviour of his and bestowed on him "Saloombar" and made a rule that nothing important should be done without the consent of the chief of Saloombar. The coat of arms of Saloombar appears even at present on the banners of Udaipur or Mewar (Madhwar). The keys of the treasury remain with the chief of Saloombar.

Of the many characters mentioned above, I have hinted at and described only a few briefly in order to be short and to avoid prolixity.

Heroines.

(B) I now come to the heroines of India. Rani Padmawati of Mewar, Panna Dhai of Udaipur, the wife of Prithwiraj Rathore of Bikaner, the Queen of Raja Jaswant Singh of Jodhpur, Pirbhawati of Roopnagar, Krishna Kumari of Udaipur, were great heroines of India. Before I finish the note I must also add a few remarks about them and do them the honour which they so richly deserve in the pages of history.

Rani Padmawati.

With the character of Rani Padmawati opens the scene of the first 'Saka of Chitor.'

Rani Padmawati was the daughter of Raja Hamirsingh of Singaldesh. She was from her very childnood well noted throughout the length and breadth of India for her matchless beauty. She was married to Maharana Lakshmansingh. Allauddin Khilji, hearing of her matchless and

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attractive beauty fell in love with her and made up his mind to get her. With this idea, as he wanted to take her away by force, he made great preparations and with a large army attacked Chitor. For some time he fought hard, but his efforts proved fruitless and he became powerless to continue the attack any longer, then he sent word to the Maharana that he may be allowed to see Padmawati's reflection in a mirror and then he would retire. It was arranged and he was allowed to see her reflection in a mirror.

As Allauddin was returning from the fort the Maharana by way of courtesy went up to the city gate to see him off, but being too much absorbed in talk, he accompained him (Allauddin) quite close to the enemy camp. As he reached there he was taken captive and the treacherous Sultan demanded the surrender of Rani Padmawati and said that he would be released on her arrival. The Maharani, hearing this, made vast preparations and gathered a large number of palanquins and placing some eight armed Rajputs in charge of each palanquin agreed to go to the king.

As the cavalcade reached the camp armed soldiers jumped out of the palanquins and surrounded the Rana's tent and released him and carried him back to Chitor. With her stratagem and skill the Maharani succeeded in liberating her husband and herself from the Yavana influence.

Allauddin again invaded Chitor, but did not succeed in his object, at this time she did "Johur" and perished alive in the burning fire along with the other fair ladies of Mewar. The men having witnessed the sight being dressed in 'Kasaria—Kasumal' opened the gates of the fortress and went out to fight to the last. Thus she saved her honour, chastity, and also that of the Sissodia clan, and left her name to be ever remembered in the annals of Mewar and of India. This was the drop-scene of the first "Saka" of Chitor.

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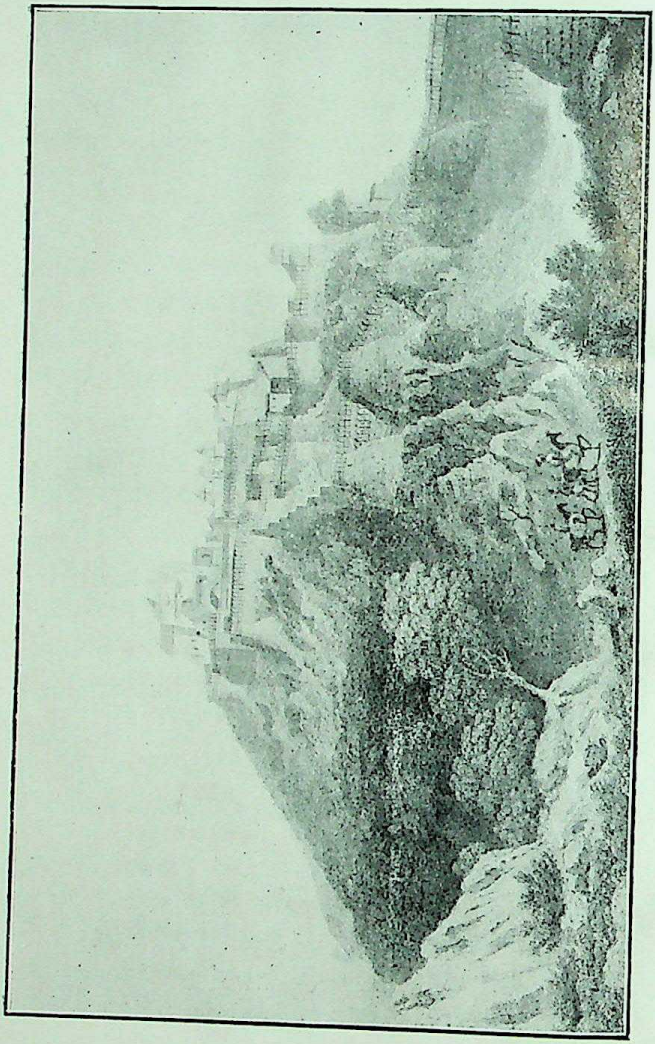

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Panna Dhai.

Now we come to the fidelity of Panna Dhai, who saved the life of her master, the young prince Udai Singh, from the sword of the bastard Banbir, the illegitimate son of Prithvi Raj, brother of Maharana Sanga, the usurper of the throne of Mewar during Udai Singh's minority. I must say that to prove her genuine fidelity to her master and his house she placed her only son on the bed of the prince Udai Singh, dressing him in Udai's clothes, and saw her son slain before her eyes by the sword of the hard hearted usurper Banbir; and after performing the funeral rites of her son went away with her master the young Udai Singh, six years old, to Kumbhalmer, where she remained till he became major, and his subjects came to do him homage and to take him back to Chitor.

The usurper banished and Udai Singh was restored. Upon his being restored he founded Udaipur, the present capital of Mewar.

Prabhawati.

Prabhawati was the daughter of the chief of Rupnagar. She was famous for her beauty. The Mughal Emperor Aurangzeb, hearing of her attractive beauty, sent word to her father to make preparations for her marriage with the Emperor, or else he would marry her by force.

She did not like to marry a Yavana, and wanted to remain a maiden, but as she found none to protect her so she asked her uncle to request Rana Raj Singh of Mewar, the contemporary of Aurangzeb, to protect and to marry her; she also wrote to the Rana requesting him to marry her.

The Rana held a council and asked the opinion of all chiefs of age and rank. All of them agreed.

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He then sent the young and newly-married "Chondawat" noble of eighteen in command of a large army to stop the Moghals on their way to Rupnagar. While he himself went with a few of the choicest of Mewar's warriors to Rupnagar to marry Rathorji.

Before I proceed further let me mention a few words to introduce to the reader who this Churawat Sardar was.

This Chondawat or Churawat Sardar, a noble of Rana Raj Singh's court, was the chief adviser of the Maharana to help and marry Prabhawati of Rupnagar. This noble, when he was to depart, looked towards the "Jharoka" or window and found his newly-married young wife Hadiji there. He at once dismounted from his horse and went to bid her good-bye for the time, and ordered his troops to make preparations in the meantime to march. He told her that he had no hope of returning alive, so he commanded her to become Sati, if she heard of his death in the battlefield.

After bidding her good-bye for the last time he came out and ordered his troops to march and the war-signal of drum to be given. But he was still suspicious whether the Rani would became Sati or not, so he now sent his prohit to remind her of the promise and of her husband's behest at the time of his departure.

She, finding her husband too much interested and in love with her, and thinking that this interest and love would not allow him to proceed and fight, took the sword which was lying close to her and saying to the Prohit to give her head to her husband, and to tell him that she had become Sati before his death, separated her head from her body and travelled to the next world. At this place Bharatindra Babu Harishchandra has thus described her valour in Hindi:—

"धन धन। भारत की चचानी।
वीर कन्यका, वीर-प्रसीवनी, वीर-वधु जग-जानी,
सती-शिरोमणि, धर्म-धुरंधर बुध धीरज-खानी
इन केयश की तिंह लोक में अमल ध्वजा फहरानी॥"

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Her husband got the head tied round his neck and went to fight.

Paying his respects to his master the Rana, he went with a large army and stationed it across the way between Rupnagar and Delhi.

The Emperor was coming with a large army, and seeing the large Sessodia army in the way was frightened and said that he did not wish to go to Udaipur.

The Commander of the Rana's army checked him and his large army for a long time, and fought to the last and made the Emperor retire on the promise not to attack Udaipur for the next ten years to come, and not to go to Rupnagar, and even not to appear on the Marwar territory for a certain number of years.

In the meantime the Maharana, having married Rani Rathorji, returned to Udaipur. After a few days the remnant of a large army came back, leaving their beloved commander dead on the battlefield.

Who, if he rise to station of command,
Rises by open means ; and there will stand
On honourable term, or else retire,
And in himself possess his own desire ;
Who comprehends his trust, and to the same
Keeps faithful with a singleness of aim,
And therefore does not stoop or lie in wait
For wealth or honours, or for worldly state ;
Whom they must follow on whose head must fall,
Like showers of Manna if they come at all,
Whose powers shed round him in the common strife,
Or mild concern of ordinary life
A constant influence, a peculiar grace ;
But who if he be called upon to face
Some awful moment to which heaven has joined
Great issues, good for bad, or human kind,
Is happy as a lover ; and attired
With sudden brightness like a man inspired.
And through the heat of conflict, keeps the law,
In calmness made, and sees what he forsaw,
Or if an unexpected call succeed,
Come when it will, is equal to the need.

—*Wordsworth.*

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The Rana was very much grieved at this. Thus Prabhavati saved her honour, religion and chastity from falling a victim to a Yavana.

Wife of Prithiviraj Rathor.

Everybody knows how Prithviraj Rathor's wife put an end to the blessed "Nauroz or Khoshroz" of Akbar, and made him swear to give it up for ever, and thus she preserved the honour of the Rajput women for ever.

Rani Sessodniji.

The Rani of Jaswanti Singh of Marwar was the daughter of the Rana of Udaipur. She, taking her husband to be a coward, on his retirement from the battlefield of Fatehabad in 1658, during the war of succession, did not allow him to enter the citadel for about a week, and declared that she did not like to see the face of such a cowardly prince of Marwar. "Is he not ashamed of being a son-in-law of the brave Rana? Is he not ashamed of being the ruler and Lord of brave warriors and of their land?" She said "Shame to him."

At last she was approached and told that the Raja had not fled from the field but had come to recruit and reinforce his army with more persons and would go again to fight.

On these conditions only she allowed him to enter the fortress. Such is the brave character of Marwar women.

Krishna Kumari.

Now let us come to Mewar again and also add a few words about the brave virgin Krishna Kumari of Mewar.

Colonel Tod calls her "The Helen of Rajputana or Rajasthan," but not in the same sense as the Helen of Troy, the wife and mistress of thousands of suitors and lovers.

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At this, the younger brother of the deceased Marwar Prince demanded her hand and protested against her union with the Amber Prince, and asked Sindhia for succour, and the Rana did not know how to get out of the difficulty.

The Jaipur Prince marched at the head of a big army to attack Udaipur and a sanguine fight commenced.

The Rana was weak and was guided by the infidel Amir Khan, the chief of the robber Pindarees, who was afterwards given Tonk (Rampura) by the English for his unconditional submission to the British arms in 1818. He suggested the Rana to perform a heinous deed, and that was to avert the war by simply putting Krishnā to death and thus to end her life. He followed his advice and asked Raja Daulat Singh to do this deed. Daulat Singh flatly refused to do this, then he sent for her step-brother, Raja Jiwan Dass, to do this deed, and he agreed to perform it.

As soon as he reached Krishna's apartment she got up to embrace her brother and asked him what the news was. He delivered the message and found her ready to die. He drew his sword and when he was about to strike at her neck, the sword, out of compassion and brotherly affection, at once fell down and shivered into pieces. Raja Jiwan Dass lay senseless for some time on the floor at her foot.

After the failure of this attempt she was administered poison seven times, but it reacted and produced no effect upon her. All these times before putting it to her lips she made oblations to "Bappa Rawal," the founder of the House and family.

The reader must know that the cause of the non-production of any effect of poison on her was the oblation which she made to the sacred Bappa. Again, when she

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took poison for the eighth time she did not offer it to the sacred Bappa, and the poison this time acted and the fair Krishna breathed no more.

When compared with the heroines of India the heroines of the West and of Greece would prove much inferior.

The life of an Indian heroine is a model of purity, simplicity, chastity, chivalry, freedom, partriotism, fidelity and obedience.

The Indian characters would really be worthy of being called the real and genuine golden deeds.

I dare say that a single hero of this province of India, *viz.*, Rajputana, is equal to ten such of other lands.

Every part of India, if we investigate its history, will prove the validity of the assertion that it possesses many such famous places as Greece has.

For example, take Mewar, where every plain and every pass like Haldi Ghat, Deweir, is in no respect less than the Greek Thermopylae and Marathon. Warriors like Jala and Pratab were in no way inferior to Leonidan and Miltiades.

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CHAPTER IV.

Religion and the religious festivals of India.

Col. J. Tod, while describing the festivals and religious ceremonies of Mewar, points out that India is as proud of being the land of 'Incarnations, Saints, Philosophers, Reformers; birth-place of different religions and of learned persons and poets, as of her warriors.' I must, before proceeding further, add a few words about them. There have taken place twenty-four incarnations of God in India, of which two are well-known and famous, and the books like Ramayan and Mahabharat, which are epics, bear testimony to their existence and their deeds.

Of saints, philosophers, reformers, who gave birth to different religions of the world and learned persons and poets, I must say that the following have the credit of honouring the name of India—Bhirgu Maha-Rishi, Bharatdauj, Vashishta, Vishvamitra, Jamdagna, Manu, Sanka, Kapila, Panini, Chaitanya, Kabir, Valmik, Tulsidas, Kalidas, Jayadeva, Shankeracharyya Buddha, Mahavira, Nanak, and others.

Manu was the great law-giver of India, rather of the world. Gautama, Kapila, Vyasa, and Patanjali were great philosophers. Arya Bhatta, Bhaskaracharyya were mathematicians and astronomers. Everyone knows well the works of Kalidas, Valmika and Tulsidas, and can assert that they were great poets, authors and learned men. The reformers like Shankara, Buddha, Mahavira and Nanak were the great preachers and founders of the great religions of Hinduism, Buddhism, Jainism and Sikhism, respectively, which were in turns once prominent throughout the world.

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Col. Tod somewhere in his religious festivals of Mewar points out that India has many sacred places like Gaya, Jagannathpuri, Kashi (Benares), Priyagraj (Allahabad), Hardwar, Gangotri, the source of the Ganges, Badrinath, Mathura, Dwarka and Rameshwar; and coming to Rajputana he points out the prominent sacred places. One Nathdwara in Mewar and the other Pushkarraj in Marwar.

He further relates that many villages, rents and dues of different villages and other plots of lands in Mewar and in Rajasthan have been freely granted and attached to temples, and others bestowed in charity to the poor and needy, to Brahmans and priests of the temples for their maintenance. A great portion of Mewar is attached to Nathdwara, Shri Iklingaji and others, and practically it is called the dominion of these deities and the Maharana their Diwan.

He says that Lord Krishna, who in his boyhood and youth had peformed many such unique deeds, in remembering which people take much delight and pride, was the hero of Mahabharat. At Kali-Sila, in the Jumna at Muthra, Krishna killed the serpent Kalideh Nag, and at Goverdhan he lifted up the mountain Girraj and balanced it on his little finger in defiance of the rage of Indra, who being ashamed descended to do Him homage. Here he gave shelter to all his subjects and companions and relations. Later on, he fought in the Great War, Mahabharat, and after its end he retired to Dwarka.

The Great Mahant of Mathura on his way to Dwarica to pay a visit to Lord Krishna stopped at various places. He left Krishna's image of Govindji at Jaipur, of Nathji at Nathdwara, and besides this it is also believed that Lord Krishna while going to Dwarica also stopped at Nathdwara and founded the temple of Nathji which still exists there. There are many other religious places like Sri Iklingaji and others in Mewar.

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About Pushkar he says, it is a place surrounded by 'Nagpahar,' the serpent mount, the abode of many saints and "Darweshes" whose caves still exist there.

There is a *Chhatri* in the heart of the lake Pushkar where Brahma is said to have performed a 'Yagya' for full forty days. This lake receives water from the Saraswati and is the source of the river Luni, which at its source is called the Savarmati.

At a distance of about two miles from Pushkar there is a hillock where the temple of the wife of Brahma, 'Savatri,' exists.

She is worshipped annually during the Hindi month of 'Bhadwa' when a great fair is held in her celebration.

In 'Kartik' a great fair is held at Pushkar, and people from great distances come to bathe in the sacred lake. About the religious festivals of India, Col. Tod adds, that there are many festivals but a few of them, Holi, Raksha, Nagpanchmi, Dashera and Dewali are observed everywhere in India.

He further adds a remark about the Hindus in which he points out their qualities. He says the Hindus possess the following qualities :—

"They are religious, affable, courteous to strangers, cheerful, enamoured of knowledge, lovers of justice, able in business, grateful, admirers of truth, and of unbounded fidelity in their dealings and famous for their honesty and integrity. Their character shines brightest in adversity. Their soldiers (Rajputs) know not what it is to flee from the field of battle but when the success of the combat becomes doubtful, they dismount from their horses and throw away their lives in payment of the debt of valour."

Such is the description of the Hindus by Col. Tod.

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CHAPTER V.

Col. Tod's Personal Narrative and conclusion of the narrative.

Col. Tod in his personal narrative mentions that the places in Rajputana like Ajmer, Udaipur, Amber, and some parts of Jodhpur and Pushkar, were never badly in want of water, but on the other hand these places were green, and hills surrounding them were said to have some nice waterfalls. He narrates that there were ever-green gardens like those of Eden, at Ajmer, and the Daulat Garden, which he compares with the garden of Eden, as he says, was the rendezvous of the Mughal and Indian Princes and of the Mohammadan and Hindu governors as well.

The Emperor Jahangir, his predecessors and successors, used to visit this place during summer, and their generals used to commence their summer campaigns from here. Ajmer is noted for its mild and pleasant summers, as the following couplet shows :—

नागीनो नित को भलो सावन बीकानेर—
सियालो खाटु भलो उंधालो अजमेर—

He says Pushkar was never short of water, and the hill surrounding it, called 'Nagpahar,' was ever-green and had many good waterfalls. The climate was good.

Udaipur has many good tanks and lakes which are always full of water, and he further describes Udaipur as an Oasis of Rajputana.

About Amber and some parts of Jodhpur he says that they were also green and not so hot during summer, although he calls Marwar (Mooroodesh) the region of death. He says during the rainy weather the hills surrounding these places had pleasant cataracts.

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To conclude I must briefly sum up my note and add a few remarks,

It begins with the old and primitive condition of India, and the nations and tribes that came as invaders, and derived from her their civilization, learning, art and science, Then it deals with the caste-system, its origin and the foundation of the Solar and the Lunar dynasties.

Again, some mention has been made of the heroes and heroines of India whose golden deeds deserve notice, and then the religion and religious festivals and sacred places are mentioned.

It ends with the author's (*i.e.*, Col. Tod's) personal narrative.

In fact, he has rendered valuable services to Rajasthan and the Rajput tribe, and is worthy of appreciation.

With these few remarks and a brief survey of the note I, with my humble prayers and thanks to the Almighty, finish it.

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APPENDIX I.

Solar Dynasty. or -Khosla family

According to Urdu Valmik Ramayana, published by Nawal Kishore Press. Translated into Urdu by 'Ufak' Dwarka-Prasad. Malkul Shora and Tutia Hind.

Abekat
Barhama
Marich
Kasheb
Suraj
Manu
Beosat
Ieshwacu
Kokshmi
Bukoshi
Band
Anarinah
Pirthu
Tirshamkho
Dhadhamar
Jonashu
Mandhata
Socindh

Dhorocindh,	Pirsengut.
Bharnt	
Ast	
Sagar	
Jemanjas	
Ansuman	
Dalep	
Bhagirat	
Kakistha	

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Raghu
|
Kalmakhpan
|
Shankhan
|
Sudarshan
|
Sighark
|
Maru
|
Parshistan
|
Ambarik
|
Nikha

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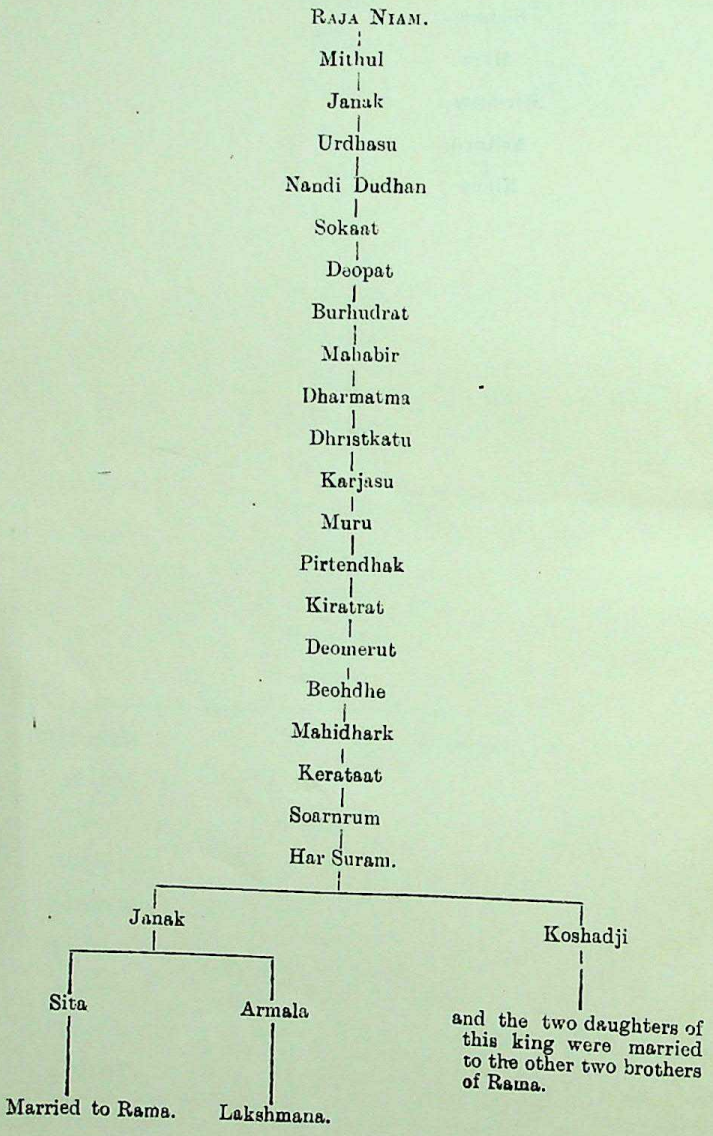
APPENDIX II.

Mithla dynasty in which Rama was married.



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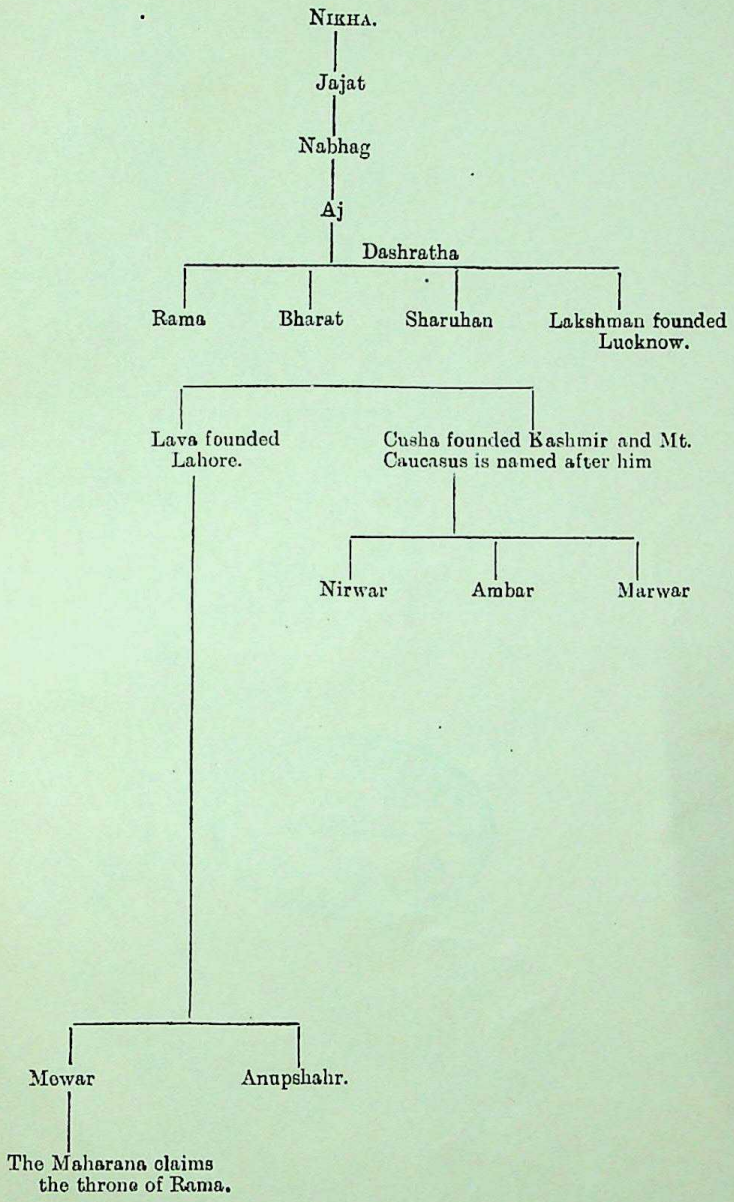

Note.—According to this Rama was the 35th in descent from Icshwacu. This shows either this list or of Col. Tod seems to be defective. It is also possible that there may have been some more kings of less importance about whom the author has not mentioned.

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